

improvements. The seating capacity 350. The above engraving is a true photograph of the city church. Regular services are conducted at both places also Sunday school and Y. P. S. C. E. Rev. Ditch is our present pastor.

NEW YORK NOTES

J. L. GILLIN

It has been some time since these notes have appeared. They were interrupted by the pressure of preparation for examination at Union and Columbia. I passed my last examination yesterday, so that I hope to be able to continue them for some time uninterruptedly.

I assure those who have written me expressing their appreciation of these notes that their appreciation is appreciated. My constant prayer is that thru them the Lord Jesus will be glorified, souls perhaps pointed to Christ or those already bearing the cross encouraged. Of course it requires some time each week and I wonder if those in the church who could afford to take the paper and do not realize anything of the sacrifice and effort such men as Yoder, the Moomaws and others must make to give us a readable and helpful paper, to say nothing of the work of Brother Gnagey and Lichty at headquarters. And I wonder why it is that so many fertile pens are idle when every week they could be reaching a larger congregation than any gathered in the largest church of our brotherhood.

OUR LARGEST UNIVERSITIES

I copy from the April "World's Work" the following attendance of the leading universities of the country:

Harvard	5,576
Columbia	4,422
Michigan	3,812
Chicago	3,727
California	3,540
Minnesota	3,536
Cornell	3,216
Wisconsin	2,812
Yale	2,680
Pennsylvania	2,520

One of the great educational functions of this city recently was the inauguration of Prof. Butter as President of Columbia University. A great array of dignitaries of the nation, state, church and educational institutions were present to take part in the induction into the office made vacant when Mr. Low resigned to become mayor of New York, of President Butter. I have just closed a year of lectures under Prof. Giddings at Columbia in Sociology. I wish every one of our preachers could have taken it. It was inspiring.

A UNIVERSITY CHAIR FROM MONEY SAVED FROM LIQUOR AND TOBACCO

I insert here a clipping from the New York Times in reference to the newly founded chair of Chinese at Columbia. It tells its own tale.

Early in 1901 Columbia received an anonymous gift of \$100,000 for the establishment of a department of Chinese languages, literature, law, and religion, and especially for a chair to be known as the Dean Lung Professorship of Chinese.

Later it developed that the donor was Gen. Horace W. Carpentier, and in the note accompanying the gift he explained that the money represented savings by abstinence from tobacco and whiskey.

President Low also reported a gift of \$12,000 from Dean Lung, which is the name of Gen. Carpentier's Chinese companion. In announcing this gift, Mr. Low said: "I doubt whether the history of education supplies the record of any similar gift from a Chinese to a university of Western learnings."

PRESBYTERIAN GENERAL ASSEMBLY

This week the general yearly Assembly of the Presbyterian church is meeting in the Fifth Ave. church this city. I have been down twice.

Last Thursday I heard presented the report of the committee on revision of the creed. Brethren, if you could see the awful trouble which a creed has brought upon this church, as I have seen it the past year, I'm sure you all would thank God that we have no creed but the Bible. I have decided that for myself I shall fight shy of even so harmless a looking thing as a statement of doctrine which might grow into a test of fellowship or office. Every creed has been a very innocent looking thing to begin with, but the church outgrows it, and by that time age has made it venerable and the church has to suffer until it is able to change it. So the Annual meeting minutes grow up very innocently, but the devil used both for his purpose and retarded the church's work for years. God deliver us from creeds and mandatory minutes. I shall try to tell you next time about what came of the report on the creed.

SANKEY

Mr. Sankey sang his latest song this morning at the Assembly, also the "Ninety and Nine." I have often heard of him but this morning I first heard the grand old singer. He has a unique power over men in song. He told us the story of how he came to sing it first. On the train in Scotland he found the verses in a newspaper. They struck him as being just what he wanted, so he cut them out and laid them in his song book. He read them to Moody but Moody was reading a letter and didn't hear them. That evening at a meeting, Moody asked him to sing a song bearing on the lost sheep about which Moody had just preached. Sankey could not think of anything in his collection suitable. But suddenly the memory of the verses he had cut out of the paper flashed on him. But he thought, "How can I sing them without any tune for them?" He was about to reply to Moody that he had nothing to sing as a solo, when the impulse came to him to sing them

and make up a tune as he went along. So taking the little clipping out of his song book and laying it on the organ he began to play, while he breathed a silent prayer to God to give him a tune. Then he began and sang the first verse to the tune which is now so familiar, but which was then being born in the soul of the singer. Then he wondered if he could sing the second verse to the same tune. Again addressing a silent prayer to God he sang on verse after verse until he had sung the five verses and as he shouted out the last verse, men wept and a hush like the deep silence of the night which had sat upon the audience thru it all was broken by a sigh from the vast crowd and Moody hastened down from the high pulpit and asked "Sankey, where did you get that song? I never heard anything like it." Then lifting his hand he dismissed the congregation and the most famous religious song of the last century had come into the world. I could not but feel while sitting there, that there are so many kinds of men besides preachers who are needed. Singers, who sing the Gospel, people who can talk the Gospel and just plain people who think they have no gift who can have a grand share in simply living the Gospel, the hardest and most potent ministry of all.

New York, May 21, 1902.

LITERALIZATION, versus, SPIRITUALIZATION

LOUIS S. BAUMAN

Before we can proceed to an intelligent study of prophecy, there is a rule of interpretation to which it is absolutely necessary for us to adhere. That rule simply stated is this: *Interpret the Scriptures literally except where there is given in the context an intimation that it is to be interpreted otherwise.* Seldom, if ever, must this rule be violated in order to understand the exact meaning of the Word.

Nothing is doing more to subvert the truth, the authority, and the power of God's Word today, than is the spiritualizing, idealizing, and allegorizing of Scriptures in which there is nowhere any intimation that they mean anything but exactly what they say. We wonder like the little girl who asked one such false interpreter, "If Jesus didn't mean what he said, why didn't he say what he meant?" The plain Word of God has been allegorized and idealized and symbolized and spiritualized until, today, we are in the mists of anything, anywhere. Because of this, the church neither understands the present nor the coming age; neither understands herself, Israel, nor the nations; and, the multitudes ask, "What is truth?" We are told that Israel does not mean Israel, but the New Testament church; that a thousand years are not a thousand years, but merely a long, indefinite period of time; that, the church is the Kingdom, and the Kingdom is the church; that days are years, that Jerusalem is heaven, that "David's